

bundled the two missionaries out of the village. A repetition of these painful Incidents at last impressed on the minds of the missionaries the conviction that Mukuru was not God at ail but merely the head of a family, an ancestor, whether alive or dead.<sup>1</sup> They ascertained at the same time that the Herero recognize a good god who dwells In heaven and bears the name of Ndjambi Karunga. But they do not worship him nor bring him offerings, because he is so kind that he hurts nobody, and therefore they need not fear him. " Rather they share the opinion of the other Bantu tribes that Ndjambi, the good Creator, has withdrawn to heaven and left the government on earth to the demons."<sup>2</sup> " It is true that the Herero are acquainted with punishment for what is bad. But that punishment they ascribe to Mukuru or their ancestors. It is their ancestors (Ovakum\*) whom they must fear ; it is they who are angry and can bring danger and misfortune on a man. So it is intelligible that the whole of their worship turns, not on Ndjambi Karunga, but on their ancestors. It is in order to win and keep their favour, to avert their displeasure and wrath, in short to propitiate them, that the Herero bring their many offerings ; they do so not out of gratitude, but out of fear, not out of love, but out of terror. Their religion is a worship of ancestors with here and there touches of fetishism."<sup>4</sup> " Thus among the Herero, as among all Bantu tribes, there exists a religious dualism: they know the highest, the true God, but they worship their ancestors." <sup>5</sup> And among the worshipful

<sup>1</sup> Missionar J. Irle, *Die Hcrero, ein* Njame, Onjame,

Nganibe, Nsambi ;  
*Beitrag zur Landes- Volks- und Alls-* in the Carneroons  
 it is Nzambi, etc.  
*sionskitnde* (Giitersloh, 1906), pp. 72 Compare John  
 H. Weeks, *Among*  
*sq. Congo Cannibals* (London, 1913), pp.  
<sup>2</sup> J. Irle, *op. cit.* p. 73. 246 *sq.*: "We have found  
 a vague  
<sup>3</sup> *Ovakuru*, the plural form of knowledge of a  
 Supreme Being, and  
*Mukuru*. a belief in Him, very general  
 among  
<sup>4</sup> J. Irle, *op. cit.* p. 74. those tribes on the Congo with  
 which  
<sup>5</sup> J. Irle, *op. cit.* p. 75. The writer we have come into  
 contact. . . . On  
 tells us (*I.e.*) that the Herero name for the Lower Congo He  
 is called *Nzambi*,  
 the good celestial God, whom they or by His fuller title  
*Nzambi a mpwtgnl*  
 acknowledge but do not worship, is no satisfactory root  
 word has yet been  
 common, in different forms, to almost found for *Nzattibi*,  
 but for *nipungu*  
 all the Bantu tribes. Among the there are  
 sayings and proverbs that  
 Ovambo it is *Kalunga*; among tribes clearly indicate its  
 meaning as, most  
 of Loango, the Congo, Angola and of all, supreme,  
 highest, and *Nzambi*  
 Benguela it is *Zambi*, *Njarnbi*, *Ambi*, a *mpungu* as the  
 Being most High,